



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

"not for oneself, but for all"

by Reverend Dr. Donald Szantho Harrington

The following article is composed of excerpts from a talk given by Reverend Dr. Donald Szantho Harrington on Founders Day at Antioch College in Yellow Springs, Ohio, on October 2, 1982.

On the Great Seal of the Phillips Exeter Academy in Exeter, New Hampshire, there is a pleasant picture of a stately, well proportioned tree with a bee-hive under it, surrounded by busy bees, next to the ocean with the rising sun coming up out of the sea as it does for those who live on our Eastern coast. Across the top of the sun appear the Latin words, "Non Sibi," "Not for oneself," reminding one of the line from the poet, Virgil, "The sun shines not for itself." The bees also gather not for themselves alone. The complete Latin motto is: "Non Sibi, Sed Omnibus," "Not for One-self, but for All."

Many years ago I met a Brooklyn doctor by the name of William Blackman, a far-sighted man who, piece by piece, purchased a whole mountain in Maine, Douglas Mountain, for the purpose of preserving it for posterity. It had been stripped of all of its timber and was being used as not very good, and rapidly eroding pasturage. His purpose was to improve it, not by development and subdividing, but by slowly restoring it to its pristine, natural loveliness. On it he planted every variety of tree and shrub

that will grow in Maine. At the very top he built a stone look-out tower with a three hundred and sixty degree view of the Presidential Range of mountains to the west and Maine's largest lake, Sebago, to the east. Over the entrance to the footpath leading to the top he set a wooden archway across the top of which was carved into the wood a message that ran like this: "Whoever comes through this welcome gate, none comes too early or stays too late." At the very top of the mountain, there is a huge granite boulder weighing perhaps twenty five tons or more, providentially dropped by the last glacier. Into its face, Dr. Blackman chiselled with his own hands the words, which were his faith: "Non sibi, sed omnibus," "Not for oneself, but for everyone." I can remember to this hour the responsive cord they struck in my heart. It has been called the rule for the once-and-for-all-revolution.

I wish there were more people in our country and in our world today who had been educated to this philosophy. The fact is that the people of our world, while sharing a common destiny, are not equal in their abilities and their opportunities. Some are more talented than others. Some are stronger, better-looking and more highly educated than others. Some have the advantage of generations of accumulated capital, while others start with nothing. Some carry the burden of generations of prejudice, discrimination and failure which have sapped

their confidence in themselves and their motivation even to try. Unless there is some deep motivation in those who are strong, talented and well-endowed to share with those less so, then one can only have a society in which the strong rule the weak and the advantaged increase their advantages. It is also a licensing of the clever and the corrupt to take advantage of the innocent and the amiable. A society in which this becomes the rule is not likely to be stable or happy.

It is astonishing how oblivious some of us seem capable of being with respect to the well being of others. A little over a year ago there was a story in the New York Times of how large, corporate farmers in Montana had sprayed two hundred thousand acres of wheatland with Endrin. Endrin is a chlorinated, hydrocarbon which the Montana Department of Agriculture acknowledges is dangerous to all life, not just to the wheat cut-worms at which it was aimed. It stated that a hundred seventy pound man ingesting one quarter of an ounce of Endrin by mouth or through eyes, cuts or abrasions "would probably die." Later the US Fish and Wildlife Service found super high levels of this poison in grouse, partridge, ducks, geese and fish over an area of 17



states. It has since been warning against eating the game from these areas lest it cause brain damage and birth defects. Furthermore, Endrin is said to be extremely persistent. It stays active in the soil for twelve to fourteen years! The public was at no point consulted or informed. Dr. Lowell M. McWewen, a biologist for the US Fish and Wildlife Service at Fort Collins, Colorado, an expert in Endrin said:

"The idea of releasing Endrin into the environment over large areas is...Stone Age

pest control. There are alternative materials that are not nearly as poisonous and are more selective. They are poisoning everything under the sun down there."

This is the kind of thing which can happen where there is no social conscience, no concern for the well being of others or future generations, concern only for immediate profit.

Now, I am not opposed to individual enterprise or to competition per se, or to the operations of the free market where they are still possible. Nor do I believe that government anywhere has yet shown itself to be productively as efficient as private enterprise, though Japan has developed a unique form of government-private enterprise-labor partnership which has proved almost unbeatable in present world market conditions and thus deserves careful study. But competition is part of the game of life. It is fun, if the results are not lethal. It often promotes efficiency. It requires self-discipline, innovative creativity, the drive to do something better than has been done before. And if it is to be meaningful as an experience, successful effort should be crowned with some kind of honor and reward. But today, in sports, and in business enterprise, we have pushed the reward aspect out of all proportion. Sports have become big business. Big business has so concentrated on profit-making that it has almost lost sight of its reason for being — to provide things which are truly needed, and are wholesome and health-enhancing for today's human beings and future generations. It too often thoughtlessly ravages the environment and wastes previous, non-renewable natural resources, while producing food from which many of the nutrients have been processed out, and goods which are often hazardous to human welfare.

It is the context that has been lost — the motivation of honorable human service — without which what we call competitive, free enterprise becomes little more than slimy money-grubbing, made even less defensible by the fact that every special interest group — from tobacco to dairy farmers, truck drivers to medical doctors, and steel producers to bankers — spends huge amounts of money to get special favors

from government, while looking with a fine, superior scorn upon those individuals who are reduced to "taking welfare."

I don't think anyone knows how much freedom of market is possible in a world like ours today, with one hundred and fifty or more separate sovereignties armed to the teeth, some very poor, some very rich, some totally controlled economically, some partially free, some paying minimum wages of three dollars and fifty cents an hour, others three dollars and fifty cents a month, a world of constantly new labor-saving invention and industrial advance. I would like to see as much competition as possible in the free market, combined with as much government regulation as is necessary for protection of the public from corporate irresponsibility, and all of it in a context of a pervasive new birth of the spirit of public service.

Arthur E. Morgan described this problem often, but superbly in November of 1957 in an essay, "The Past Rules the Future," in Community Comments, when he called for more attention to the good of all human enterprise, namely the growth of better human beings:

Human greatness is the product of slow, gradual growth, often unnoticed until need or favorable circumstance call it to full expression.... After centuries of seeming inactivity some new development may seem to start things off toward new goals. Then the world looks open, and we seem free to take any course we will. Yet what emerges then will have been largely determined by what went on during the long 'uneventful' period. If no great pattern has been formed through the long years, then new opportunity, though free from external restraint, will chiefly reproduce the pattern of the past.

The industrial revolution illustrates this principle. Before it occurred, life for average man was a hard grind. With steam and machinery there came immense increase in productivity of labor. Had there been in men's minds a great pattern of purpose, life and action, the lot of men everywhere might have been quickly bettered, with diffusion of education and general culture,



and great increase of human dignity and purposefulness.

However, the new, prosperous industrialist saw no picture to imitate other than that of the privileged feudal baron. That imitation led him to create an industrial feudalism with ostentatious wealth for the few and grinding servitude for the many. For lack of a slowly developed great and fine pattern of a new society, there was lost to both high and low for a long period the joy of a great adventure in building a new world, and there followed a long bitter class struggle. Lack of that vision still clouds our economic life.

Today America is the most affluent nation on earth, the most well-to-do in all of history. But our country stands confused, not knowing what to do with its affluence, or how to protect it, not willing to share it. What becomes increasingly clear is that this is not something we can keep for ourselves, regardless of what happens to the rest of humanity.

The following comes from the Tao Teh Ching of ancient China, from the 77th Chapter, and was written two thousand five hundred years ago. Translate the word Nature into our word God, for that was the author's intent and meaning:

Nature's way is like the bending of a bow: the top which is high is lowered while the bottom which is low is raised; and the width which is narrow is widened while the length which is long is shortened.

Nature's way is to take away from those who have too much and to give to those who have too little.

Man's way, on the contrary, is to take away from those who have too little, in order to

give more to those who already have too much.

What kind of man is able to take away from his own more-than-enough and give to others who have less than enough?

Only he who embodies Nature's way within himself. Such a man gives his gift without desiring a reward, achieves benefit for others without expecting approbation, and is generous without calling attention to his generosity.

Not for oneself, but for all. It is not just an ideal. It is God or Nature's superior rule of life.

Reverend Dr. Donald Szantho Harrington is minister emeritus of the Community Church of New York City, chairman of the Liberal Party in New York, and an Antioch College alumnus.



WINTER SANCTUARY

The snow covers
The cold, soiled earth
And convoluted designs in white
Strews everywhere.
A benediction of silence
Fills the air.
Tread softly as you go slowly by
The inaudible, holy treasures
Of the snow.

Edna Pullinger

The Economic Basis of Idealism

By Arthur E. Morgan and Lucy G. Morgan

The following is a message from Arthur E. Morgan and Lucy G. Morgan which was first published in pamphlet form in 1934 during Arthur Morgan's term as president of Antioch College in Yellow Springs, Ohio.

At a recent meeting on life purpose held at Antioch College, this question was presented for discussion:

"Can one develop a philosophy of life which is independent of economic security?"

I am inclined to think this statement indicates a misunderstanding of the problem. I quote it because the misunderstanding is general and typical. Repeatedly men have tried to build a life philosophy by escaping from economic problems. The holy man of India may do that as he sits by the roadside receiving alms. The monk in his monastery may do the same, unless he is in some way a producer.

A practical philosophy of life should be, not a way to live independently of problems of economic security, but rather a way of meeting those problems, and of making harmony between them and one's ideals. So long as a person lives, he lives because of some degree of economic security.

Food supply is an economic matter. The south sea islander may find food so universally abundant that he never needs plan for it, and he might forget to list it among his economic needs.

A water supply is an economic matter. The fisherman on the Great Lakes has it in such abundance that he never thinks of it as a need, but the city dweller, who has his water turned off because he cannot pay his monthly bill, sees water as an economic necessity.

Sunshine is an economic matter. The white, fallow faces one so often sees among the

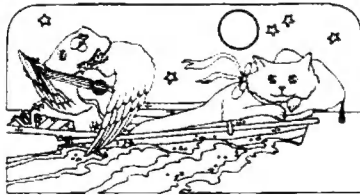
poor in our cities are witnesses that one cannot have well-being without sunshine.

Economics is not concerned primarily with money in the bank or in the pocket. Its chief concerns are sunlight, air, water, food, shelter, and the varied wants of men. One cannot build a philosophy of life independently of these. A man's philosophy of life is his way of handling these issues to the end that his life may reach its full stature and his ideals be unimpaired.

The idealist always holds his individual life as less than the general good, and will, if necessary, give the less for the greater. The perfect soldier will choose to die rather than to have the ideal, which he calls his country, suffer a great loss. Yet it is chiefly by living that the idealist approaches the realization of his ideals, and if there are ways by which he can maintain both his life and his ideals, it is his business to learn those ways. The more effective he is in maintaining both his life and his ideals, the more successful, in the best sense, will be his life.

In this effort to harmonize the economic and the ideal elements of life, the economic factors are not to be considered as mean or unworthy. One who unnecessarily lacks adequate food or drink or air becomes less effective in his life undertakings, no matter how fine his ideals may be.

The development of wisdom, skill, and power in harmonizing our economic needs with our ideals should be an important part of any life philosophy. A person with great effectiveness in making this harmony may live a satisfactory economic life and yet possess a vigorous and uncompromising idealism. A person who is very ineffective in achieving this harmony will find himself constantly confronted with crises in which he is compelled either to throw away his ideals or to suffer economic disaster.



For a person to fail to organize his life and to fail to control events, with the result that such dilemmas constantly recur to him, often indicates lack of wisdom and character. Now, the organization of one's life and ability to control events are not matters to be achieved on the spur of the moment. They must be the result of forethought and design. Let me illustrate by a personal incident.

At a certain stage in my engineering career, when I was struggling to get a foothold, my chief income resulted from service to a certain board of public officials. Since there were definite standards I wished to maintain, I carefully studied the members of this board to determine in my own mind whether they were controlled by a desire to serve the public interest, and I became convinced that in the course of time they would demand moral concessions which I would not make. I therefore set to work vigorously to lay the grounds for other connections, and when the time came for me to refuse to make the compromises they demanded, and I was discharged, my arrangements were already made, and my economic welfare was but slightly reduced.

Very generally the management of our economic lives determines whether we shall be faced with crises which compel us to choose between moral compromise or economic disaster, or whether we shall be forehanded and in control of the situation. Let me illustrate again:

Two men worked as auditors for a corporation, each on a salary of \$5,000 a year. One of them lived in a manner which, according to popular opinion, was fitting to a person of his station. He owned a good car, he and his wife each belonged to a golf club and to a club in the city. They had a modest but pleasant apartment with one maid, and entertained as they liked to be entertained by their friends. They hoped sometime to have children, but had not yet saved any money, and could not yet afford any.

The other man lived on a two-acre tract out of town. He and his wife and children got most of their exercise in the garden. A three-year-old Ford furnished transporta-

tion. They found books and magazines to be cheaper than musical comedies, and they found considerable exploration necessary in order to build up a supply of friends with tastes similar to their own, but still economically within their reach. A quarter of their income went into savings.

The corporation for which they worked came into difficulties through dishonest management, and they were ordered to falsify their accounts. The country club auditor felt compelled to do so. Protesting the unwillingness of his associate, he said, "I don't want to do this any more than you do. But a man must live, and what else is there to do? I have to pay for rent and food. Moreover, a man must maintain his social position, or he is lost in these days. It's the way the world is run." These reasons his more thrifty associate had met and answered years before in planning his life.

Such situations are constantly recurring in every part of the economic world. Whether we meet them with mastery, or whether we find ourselves repeatedly confronted with a choice between moral compromise or economic embarrassment, will depend largely on the degree to which we have exercised independence, foresight, control and design in working out our lives.



If our ideals are distinctly above those which generally prevail, then we shall be subject to more frequent test, and it is much more necessary that our standards of living be restrained and simplified, so that a margin of reserve may be available and we may be more nearly safe from sudden shock. I have hoped that those associated with me in our common undertaking would be peculiarly restrained and simple in their standards, for I have hoped that their standards would be far beyond those current in modern life, and if such is the case they will more frequently need a margin of reserves to enable them to withstand pressure for compromise.

Economic income and economic margin do not necessarily increase together. In some of our large cities a man may live in reasonable comfort on \$4,000 a year. At that income he is not expected to maintain social status. He can have friends and books and children, and may even get away in the summer. But put him in the \$15,000 class and the situation may change. He may feel that he must live in a good suburb, in a \$30,000 home. He must belong to a country club and to a down-town club. He must have a country house. His children compete with the neighbors in the expensiveness of their cars and the elaborateness of entertainment. They must attend expensive private schools or they lose social cast. At \$4,000 a year he may be comfortable, and then at \$15,000 a year find himself in financial distress.

It is not income alone which determines our power to meet situations, but rather the relation between our needs and our resources. The person who would be an idealist and live greatly must rigorously discipline his wants. He must make difficult and far-reaching choices, and these choices must be worked out in the details of his everyday life. If one takes the attitude, "Other people of our income do this, and therefore we must do it," or "We must live this way in order not to be conspicuous among our friends," he is not making an unimportant decision. He is making the choice as to whether his ideals shall be a reality or only a dream.

Great ideals are achieved only at a great price. One cannot eat his cake and keep it too. Conventional society presses constantly for increasing elaboration and for constant increase in the standard of living. It requires heroic action to maintain a simplicity of standards that is in contrast with our environment. Idealism is most effective when it has paid its price in advance — when the crisis finds it ready, tempered to hard and simple living, with its resources turned into reserves, and not consumed by current wants. The very discipline of restrained and simple living gives us power to meet adversity. The habit of self-denial and self-restraint develops in us the power of self-denial and self-restraint. That power cannot be de-

pendent on to come to our rescue in time of need, without previous discipline.

Soft living cannot be great living, either for individuals, for a community, or for a nation. Unless one disciplines himself to be vigorous and hard in fibre he must give up the hope that his life will ever be significant in a large way. If fortune has not favored us with hardships to be endured then we must discover or invent them for ourselves, not for themselves, but for building fibre of character.

We are in an unstable age, in an age when stresses develop suddenly and unexpectedly. The ideals which seemed so secure are suddenly put under severe test. Many a man, when the unexpected test comes, surrenders his ideals for the economic need and says, "What else could I do? I could not help myself." Very often if he had held his ideals so keenly as to guard them as his highest treasure, he would have been forehanded, he would have built up reserves and would have restrained his needs, so that the crisis would have found him with an adequate margin of safety. Unless his ideals have been to him the great reality, he will not have paid the price necessary to make this preparation.

We cannot foresee all emergencies, and if we could foresee, we would not have full power to control events. Regardless of the skill and power we may develop, situations will occur when one's ideals can be maintained only at great and unexpected sacrifice. Courage and conviction will face these situations when they come, but imagination, forethought, and self-discipline to a large degree will eliminate the stress of sudden crises, and will provide an economic basis for idealism. It is such practical self-control and forehandedness, rather than fleeting emotions of generosity at Christmas time, that measure the reality and power of one's belief in peace on earth and good will toward men.



Book Review

by Parker Moore

ALIENATION AND CHARISMA: A Study of Contemporary American Communes by Benjamin Zablocki, The Free Press, 1980, 455 pp., \$22.95.

Patience, thoughtful reader, you are about to encounter a massive collection of correlated data, compiled as objectively and scientifically as humanly possible by an author who seems to have spent the past 40 years in quest of the Holy Grail of Sociology. Communicating in a tone bordering on desperation, this "tome" reveals, as no other work I've read in 20 years, that "Scientific Method" has become an end in itself.

If, along with that portion of our population enamoured with the Rubic's Cube, you enjoy an endless stream of figures, charts, methods of research, curves, graphs and other paraphernalia associated with what has been generally labeled "study", this book is for you. If, on the other hand, you would like to understand Communitarianism generally and specifically learn how that was experienced between 1965 and 1975, I suggest you look elsewhere.

Certainly no fault can be found with Dr. Zablocki's method of inquiry if, of course, one is willing to accept his premise that communal living, however it manifests itself, is somehow "different" from the main stream or patterns of living that have become known as the usual, accepted, and cultural norm.

Alienation and Charisma is offered as a "major" and "original" contribution. Zablocki's study of contemporary communes was conducted in an effort to better understand collective decision making. He considered the social structure of a commune to be a useful natural laboratory since their "entire existence revolves around the decision making function." Do the communes described, studied, and analyzed bear any relationship to historical or contemporary thought and practice of communitarianism? I think not. This book typifies current methods of research in the human study fields -

treating human beings solely as objects of study. Lifting any human experience out of its milieu distorts at best what is really taking place as well as the phenomenology of its happening.

Human relationships in all their varied and almost infinite forms are a mystery at best. All of us, born alone, dying alone, struggle throughout our respective lifetimes to gain some sense and meaning about our lives and to share that with others. Whether the sharing has the appearance of conventionality or not means nothing because social convention, unlike truth, love, conflict, sorrow, pain, is a flash in the pan — here today, gone tomorrow. Hardly what I'd call an absolute. Yet Dr. Zablocki suggests that social norms and conventions are the yardsticks against which lives can be measured; therefore any variation is by definition deviant and dangerous.

As he says in his concluding section, "The urgency of the need to better understand charisma derives from the fact that, while the commune movement has declined, the search for charismatic consensus that engendered it has intensified. It is likely that this search will take ever larger, more institutionalized forms in American society to the increasing peril of our democratic and pluralistic traditions." To suggest that communitarianism is a function or byproduct of charisma clearly points out that the author missed the boat.



Announcements

GOOD NEWS DEPARTMENT

Your editors are very happy to announce that Christine Wise and Ernest Morgan, both members of the Board of Directors of Community Service, were married January first at Rockford Friends Meeting House in Yellow Springs. They had been acquainted since their Antioch college days in the 1920's.

Christine was one of a small group of students who rallied to Arthur Morgan in the early days of the new Antioch when he was president of the college. Christine has been actively promoting his philosophy and ideals ever since. For the past year she has been living in Yellow Springs and taking part in numerous civic, educational and survival coalition activities here.

Ernest is well known to Community Service members as Arthur Morgan's elder son, as founder and Chairman of the Board of Antioch Publishing Company and co-founder, with his late wife Elizabeth, of the Arthur Morgan School. He and Christine will make their home at the Arthur Morgan School in Celo, North Carolina, a successful land trust community founded by Arthur Morgan in 1938.

SUMMER INTERCULTURAL PROGRAMS IN USA AND INDIA

"Alternatives to Violence: Education and Training for Social Change" is the theme of a unique intercultural educational program to be held in Philadelphia, Pennsylvania, and Gujarat State, India. Faculty and students are invited to explore local and global issues and dynamics of social change through innovative methods of cross-cultural learning. The program will include community field experiences, simple cooperative living, resource meetings, and independent study. The dates are June 10 to July 20, 1983. For more information, write: Rev. Carl Kline, Director, 802 11th Ave., South Dakota State Univ., Brookings, South Dakota 57006.



COMMUNITY REFERRAL SERVICE

For the past two decades communities of people seeking alternative, simpler lifestyles have been springing up across the country. There is a definite upsurge in the demand for this kind of community and a need for a clearinghouse to help people get in touch with others whose interests are similar. This is the function of Community Referral Service.

Community Referral Service offers four services:

A. For those seeking to form a community or exchange ideas with like-minded people—your listing will be published in our monthly Contact Sheet which is mailed to you and other individuals and families listing with the service that month. Included are Contact Sheets for the 3 months prior to your subscription. For the next 3 months your listing will continue to be published and sent to Service "A" subscribers for those months.

B. For those looking to join an established community — we offer a "Community List" which usually has around 130 communities listed and includes a description of each.

C. For those researching all options and wanting contact with individuals, families, and communities — you will receive both the services in "A" and "B".

D. For communities seeking new members — you will be included in the "Community List" which is mailed to those seeking community contacts.

Fees for the above services are: A. \$3.00 per month, B. \$4.00, C. \$6.00, D. No charge. For further information write to Community Referral Service, 85135 Florence Road, Eugene, OR 97405.

CIRCLE PINES CENTER WINTER WEEKENDS

Circle Pines Center in Delton, Michigan, has scheduled a variety of special events for winter weekends. Circle Pines Center is an educational and recreational cooperative founded in 1938. On winter weekends we ski, hike, sing, they ski, hike, sing, play music, dance, swap stories around wood-burning stoves, share mutual concerns, enjoy a sauna, eat good whole food meals, share in cooperative clean-up, and develop and deepen friendships. Facilities are simple and rustic, and accommodations are dormitory-style. For more information about specific weekend events, write Circle Pines Center, 8650 Mullen Rd., Delton, MI 49046, (616) 623-5555.

STRATEGIES FOR A SUSTAINABLE AGRICULTURE

The Ohio Ecological Food and Farm Association will present "Strategies for a Sustainable Agriculture" at its Fourth Annual Conference and Meeting to be held March 4th and 5th at Capital University in Columbus, Ohio.

Keynote and panel discussion for this topic will feature Gene Logsdon, writer for The New Farm and Ohio magazines and author of several books on alternative farming methods including the recent book, Organic Orchardring, a Grove of Trees to Live in. For information contact Philip Hale, 559 W. Main St., Wilmington, OH 45177, (513) 584-4269.

EDUCATION FOR THE FUTURE

A new Master of Arts Degree in Whole Systems Design offers training in social technologies such as strategic planning, conflict resolution, and organizational development from a systems perspective. This fully accredited, individualized program is for those who want to understand and influence human systems during this time of global interdependence and rapid change. For more information, contact Joy Carey, Antioch University/Seattle, 1165 Eastlake Ave. East, Seattle, WA 98109, (206) 343-9150.

Readers Write

ABOUT THE COMMUNITY SERVICE NEWSLETTER

Taking Arthur E. Morgan's book, Search for Purpose from my bookshelves, I find that I discovered it in 1960 through "Manas" to which I have subscribed since its inception in 1948. I am certain that you know "Manas."

I enjoy the Community Service NEWSLETTER very much. I wish that I were closer to Yellow Springs, Ohio, so that I might call and visit you.

May you continue to serve a very useful purpose in this life and find that somehow financial stability continues in these difficult times.

- Madeline Williams, British Columbia

We appreciate receiving your NEWSLETTER, also booklists. You two Janes certainly do a fine job of production. Congratulations! I especially liked the article, "Tending the Dying," by Mary Ann Bebko.

- Margot & David Ensign, California

I have forgotten when my subscription expires so will renew now with a little extra....

I have enjoyed each issue printed and beyond this have gained useful information from each. Thanks for your excellent work.

- Robert Sullivan, West Virginia

We've had a wonderful fall - bountiful harvest and just now as I look out snow is swirling around us. Many changes here at the farm seem to indicate a change for us so Jack and I will be searching over the next few months for another location.

We continue to appreciate your Newsletter and its values and thought provoking ideas. Hope we will be able to work towards some of their implementation.

We have been involved in a number of folk school and meditation weekends earlier in

the spring. Rural Learning is seeking a restructuring and a new thrust with hopefully government grants and some new leadership.

We trust your work there is able to keep afloat in these perilous economic times. All good wishes to you and your "conferees" there.

- Jack and Florence Paterson
Ontario, Canada

ABOUT MONDRAGON

I very much enjoyed this issue of the Community Service NEWSLETTER. Do you think some of the ideas of Mondragon might be modelled by a group such as the Homer Morris Fund? [Now Community Education Service Council, Inc.] Could it be expanded in a carefully thought out manner to become a kind of co-op bank with member shares from participating enterprises?

- Jud Brown, New York

ABOUT JANE FOLMER'S VISIT

I have many fine thoughts about Jane Folmer's visit with us here in Ontario almost one year ago now. It was a great weekend.

Since then we have held some programs at Halfway House on "Why and how Canada can and should become a nuclear free zone," "Organic farming," "Adult education needs in Ontario," and hosting some international visitors.

- Victor Morrow, Ontario





ATTENTION !!

If your membership in Community Service expired in 1982, your subscription to the NEWSLETTER will end with this issue unless we hear from you by the first of March that you would like us to continue sending it.

We need either a minimum contribution of \$15 to our work or a written note letting us know you really want to receive the NEWSLETTER even though you cannot afford to make a contribution at this time.

We hope you can tell whether your membership is overdue by the figures to the right above your name and address. If the figures say 7/82, it means your membership expired last July and that you contributed last in July of 1981.

We trust that our not hearing from some of you has just been an oversight and that you are finding our NEWSLETTER worthy of your attention.

Thank you,

Jane and Jane

ADDRESS CHANGES

Please let us know any time you change your address — even if you just move across the street. It costs us 25 cents for each piece of mail that is returned with your new address. We also have the additional expense of mailing your NEWSLETTER to you first class. In order to find you in our zip coded file, we need your old address in addition to the new one. The post office has handy address change cards for this purpose. Your cooperation will be greatly appreciated and will ensure that your NEWSLETTER is delivered to you promptly.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be accepted. Community Service, Inc., is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copy of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends whom you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

COMMUNITY SERVICE TRUSTEES

Heather Woodman, Phyllis Cannon, Griscom Morgan, Christine Wise, Cecil Holland, Jim & Cyndde DeWeese, Roderic O'Connor, Donna Matson, John Morgan, Parker Moore, Ernest Morgan, Howard Cort, Agnes Grulow, Jim Schenk and Ross Morgan.

COMMUNITY SERVICE STAFF

Jane Folmer and Jane Morgan.

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